

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.  
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her  
plagues.—A Voice from Heaven.*

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## THE PATH OF DUTY.

BY ELDER THOMAS WALLACE.

That "the path of duty is the path of safety," no one professing to be a Latter-day Saint will attempt to deny. Admitting the above as a truism, let us turn our attention to the question, "What is our duty?"

In order to answer this all-important question, let us carefully examine the first steps which we took towards salvation. Darkness, which is common to the mind of man when unenlightened by the Spirit of God, brooded over our understandings; and, like those around us, we were ignorant of the ways of truth. The Lord sent his messengers to chase away the gloom of night and introduce to us the plan devised for the redemption of mankind. We listened with intense delight to the heavenly tidings; and, after due consideration of the duty which we were about to undertake, we willingly covenanted at the waters of baptism to keep the commandments of God, and the Spirit of truth was given to us that we might be enabled more perfectly to understand and fulfil the various duties of our future life.

How willingly have we sat at the feet of the messengers of Divine truth, and listened to the marvellous principles which they taught us! and how often have we wondered that we did not before see and understand the truths which they were

laying before us! We felt humble, grateful, and obedient; our whole attention was drawn towards the kingdom of God, and our confidence in his Priesthood was implicit and strong.

It must be evident to all, that, as our first steps towards eternal life were those of obedience, it is our duty still to follow the same course. If a man were drowning, and some humane person were to throw towards him a life-buoy from the shore, he would not stay to question whether or not it was his duty to seize it. He would eagerly clutch the means of salvation, and hold tenaciously to it, until all danger was over. So it should be with us in spiritual things. As our first steps in the way of happiness were directed by the Priesthood, experience teaches us that, if we are not guided by the same power continually, we shall go back into darkness. It is our interest, therefore, at all times to respond heartily to the counsels of God's servants, as they all tend to bring about the designs of our Father in heaven, and to hasten on our own salvation.

Satan, the great enemy of human beings, is ever ready to point out a different, and, according to his colouring of it, a better path than the above. He will whisper to the easy, careless Saints, "You need not be over-anxious to attend

the meetings. Stay away to-day, and go next Sunday. You need a little fresh air. You should take care of your body as well as your mind. You should also be dressed neatly, in order to look well, when you mingle with society; and as you have paid some Tithing, the Lord will not be displeased at your stopping the payment of your Tithing for a little time." They heedlessly give way to these promptings; their meetings are neglected; their Tithing remains unpaid; the spirit of the world leads them, step by step, to avoid their Teachers, then to shun the society of the Saints; finally, they refuse to have anything to do with the Church; and thus the evil, which first showed itself in neglect of meetings, ends in a total refusal to hearken to the voice of reason and revelation; and ultimately they cut themselves off from the Church.

To the highminded, Satan whispers, "You are a sensible and highly-talented person, and are perfectly capable of improving the various measures introduced for the rolling on of the great work of the last days." A false ambition is soon felt burning in the breast of the would-be great man; he finds fault with every measure which does not exactly meet his peculiar views; the counsels of his brethren are disregarded, or merely submitted to for the sake of expediency for a time; and thus his pride and vanity increase, until he at last retires in disgust, refusing to stay any longer amongst a people who are so blind to his greatness and to their own weakness!

But the path of duty is none the less desirable on account of the failure and folly of those who try for a time to walk

therein, but afterwards grow weary in well-doing. The noble and majestic river does not lose any of its charms by our refusing to notice it. The sun would still dispense its agreeable and useful light, though we might be silly enough to close the window-shutters and use artificial light. God has decreed to adopt his own plan of governing the nations, no matter who may refuse to sanction it. How foolish, then, it is for men and women to neglect the great work of redemption, because of some imaginary benefit which they hope to obtain in this present time! A few short years are set apart for man's probation here; and oh, how swiftly they glide away! Yet many speak and act as if they were altogether independent of the fleeting hour. They never try to improve themselves. Year after year glides away, and they still make no progress. They do not seem to realize the fact that the foolish virgins will be shut out from the marriage supper of the Lamb.

Let such individuals only allow themselves a few hours for candid self-reflection, and be honest enough to put a few questions to themselves, such as these:—"What will be the result of my present course of conduct? What benefit can I possibly derive from remaining in ignorance of the contents of the *Millennial Star*, the *Journal of Discourses*, and the various standard works of the Church?" Reason would then have the opportunity of suggesting a few important ideas, which might lead to ultimate deliverance from the influences which have kept them so long from treading duty's safe and pleasant path.

## REGENERATION.

BY ELDER J. K. CRIST.

There is a principle implanted in us to desire something that will create a fullness and consolation, a joy and happiness within. Before this can be obtained, an entire change or regeneration must take place, which implies an expulsion of all that is obnoxious from the mind. The natural man is of the earth, earthy; but the spiritual man partaketh of the things of God. "The carnal mind is enmity

against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) Hence the necessity of regeneration—a change of heart—a new creature.

But how can this change be brought about? Can a man of himself effect this renewal, by his own power? No. He is required to conform to the laws of God, which are contained in the Gospel, in

order to become a perfect man in Christ Jesus. If we look abroad in the world, we find a great portion of the human family following the depraved imaginations of their own wicked hearts, which are "deceitful above all things, and desperately wicked." The reformed drunkard, after he has ceased his habits of intemperance, feels like a changed man. The swearer and licentious man, and all accustomed to habits of vice and immorality, when they overcome and resolve to put away these sinful practices, feel that they have accomplished in some degree a reformation within themselves. But the regenerative principle, like every other that is designed for man's salvation and exaltation into the presence of God, is a principle of order. The ordinance appointed for the remission of sins is baptism, or immersion in water. This implies a covenant; but it does not prevent man from being subject to the common weakness and infirmities of humanity which "flesh is heir to." It gives us a key whereby we can be admitted to the higher laws of perfection in that covenant; for the laws and ordinances of the Gospel are intended to cleanse and purify us from all ungodliness, seeing that all mankind are under the bondage of sin and corruption, and will be "judged according to the deeds done in the body, whether they be good or evil." No man or woman living upon this earth can be received into the kingdom of God without a strict observance of the Gospel laws. Many believe in the efficacy of infant baptism, and will tell us that when they were infants their parents took them to be baptised, in order to become "inheritors of the kingdom of heaven," being "regenerated in the waters of baptism;" also that they were confirmed members of the Christian Church by the Bishop. There are thousands of professed Christians who will tell us this, who at the same time have never yet rendered obedience to the first principles of the Gospel. Others will argue the necessity of infant baptism on the ground of their having been conceived in sin and shapen in iniquity. But does it follow, because infants are born into a world of sin and amongst wicked and corrupt people, that they are therefore corrupt and sinful? It is true that the sins of the parents are visited upon the children; but this affects the body rather than the spirit; for the spirit

is pure before it is clothed upon with a natural body. Nevertheless, those spirits have not all the same advantages in this life; and some are more noble in their aspirations after high and holy things.

It is often supposed that infants require to be baptised in order that they may have a safe passport to the realms of bliss, in case they should die during the period of their infantile days. But this is a flagrant error. None require the rite of baptism administered to them until they arrive at years of accountability; for this sacred ordinance is for the remission of sins, which cannot be applied to infants, who are incapable of committing sin. How often do we find parents alarmed about their children who have died without baptism! This is for want of knowing the true order of the Gospel. The various denominations of Christendom have a form of sprinkling infants, which was originated by apostates in the early ages of the Christian Church. We do not find a word in Scripture about infants being baptised; but we find that our Saviour *blessed* little children, and said to those who took umbrage at it, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." "And he took them up in his arms, and put his hands upon them and blessed them." (Mark x. 14, 16.) We have it also recorded in the book of Mormon:—

"And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude, that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them, Blessed are ye, because of your faith. And now, behold my joy is full. And when he had said these words, he wept; and the multitude bear record of it; and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again; and he spake unto the multitude, and said unto them, Behold your little ones! And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven, as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. And the multitude did see, and hear, and bear record; and they know that their

record is true; for they all of them did see and hear every man for himself. And they were in number about two thousand and five hundred souls; and they did consist of men, women, and children." (Nephi viii. 5.)

This is a most remarkable instance of the favour of Christ shown towards little children, and shows their association with the angels of heaven. The Saints of God in these latter days have the privilege

of having their children blessed by the Elders of the Church holding the Priesthood of Melchisedek, which is a sealing blessing. At eight years of age, if properly trained, they are eligible for baptism; and all who are desirous of becoming regenerated and renewed in spirit can have their sins washed away and be admitted through this door into the kingdom of God on earth, by one holding legitimate authority.

### HISTORY OF JOSEPH SMITH.

(Continued from page 617.)

[February, 1843.]

Sunday, 26th. At home all day. My mother was sick with an inflammation of the lungs, and I nursed her with my own hands.

Monday, 27th. I nursed my mother most of the day, who continued very sick. I issued a search warrant for brother Dixon to search Fidler's and John Eagle's houses for a box of stolen shoes.

Tuesday, 28th. Mostly with my mother and family. Mr. John Brassfield, with whom I became acquainted in Missouri, called on me, and spent the day and night. In the afternoon, mother was somewhat easier; and at four o'clock I went to Elder O. Hyde's to dinner.

I saw a notice in the *Chicago Express*, that one Hiram Redding had seen the sign of the Son of Man, &c.; and I wrote to the Editor of the *Times and Seasons*, as follows:—

"Sir,—Among the many signs of the times and other strange things which are continually agitating the minds of men, I notice a small speculation in the *Chicago Express*, upon the certificate of one Hiram Redding, of Ogle County, Illinois, stating that he has seen the sign of the Son of Man, as foretold in the 24th of Matthew.

The slanderous allusion of a 'seraglio,' like the Grand Turk, which the editor applies to me, he may take to himself; for 'out of the abundance of the heart the mouth speaketh.' Every honest man who has visited the city of Nauvoo since it existed can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites,

and abominable creatures that, while vice sinks them down to darkness and woe, virtue exalts me and the Saints to light and immortality.

The editor, as well as some others, 'thinks that Joe Smith has his match at last,' because Mr. Redding certifies that he has seen the sign of the Son of Man. But I shall use my right, and declare that, notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds, one morning about sunrise, (which is nothing very uncommon in the winter season,) he has not seen the sign of the Son of Man, as foretold by Jesus; neither has any man, nor will any man, until after the sun shall have been darkened, and the moon bathed in blood; for the Lord hath not shown me any such sign; and as the Prophet saith, so it must be—'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.' (See Amos iii. 7.) Therefore hear this, O earth: The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready.

Yours respectfully,

JOSEPH SMITH."

Wednesday, March 1st. This morning I read and recited in German, went to my Office, and reviewed my valedictory letter in the *Times and Seasons*, No. 7, vol. 4; after which, I went with Marshal H. G. Sherwood, to procure some provisions for Thomas Morgan and Robert Taylor, who, on petition of the inhabitants of the city, I had directed should work out their punishment on the highways of Nauvoo.

Elder O. Hyde called on me this afternoon to borrow a horse. I instructed my ostler to put the Lieutenant-General's



saddle on my horse, "Jo Duncan," and let Elder Hyde ride the Governor on the the Lieutenant-General's saddle.

Signed a power of attorney, dated February 28, to Amasa Lyman, to sell all the lands in Henderson county deeded to me by Mr. McQueen.

The Mississippi froze up on the 19th of November last, and still continues so. Waggon and teams constantly pass over on the ice to Montrose.

I am constantly receiving applications from abroad for Elders, which were replied to in the *Times and Seasons* of this day—that the Conference, on the 6th of April next, will attend to as many of them as possible.

The Council of the Twelve Apostles wrote to Ramus, Lima, Augusta, and other branches, as follows:—

"The Twelve to the Church of Jesus Christ of Latter-day Saints, in and about Ramus, greeting:—

Beloved Brethren,—As our beloved President Joseph Smith is now relieved from his bondage and his business, temporarily, and his property, too, he has but one thing to hinder his devoting his time to the spiritual interests of the Church, to the bringing forth of the revelations, translation, and history. And what is that? He has not provision for himself and family, and is obliged to spend his time in providing therefor. His family is large and his company great, and it requires much to furnish his table. And now, brethren, we call on you for immediate relief in this matter; and we invite you to bring our President as many loads of wheat, corn, beef, pork, lard, tallow, eggs, poultry, venison, and everything eatable at your command, (not excepting unfrozen potatoes and vegetables, as soon as the frost will admit,) flour, &c., and thus give him the privilege of attending to your spiritual interest.

The measure you mete shall be measured to you again. If you give liberally to your President in temporal things, God will return to you liberally in spiritual and temporal things too. *One or two good new milch cows are much needed also.*

Brethren, will you do your work, and let the President do his for you before God? We wish an immediate answer by loaded teams or letter.

Your brethren in Christ, in behalf of the Quorum,

B. YOUNG, President.

W. RICHARDS, Clerk.

P.S. Brethren, we are not unmindful of the favours our President has received from

you in former days. But a man will not cease to be hungry this year because he ate last year.

B. Y."

W. R.

Some thirty inhabitants of Saratogo, New York, have died recently of a disease called the black tongue.

About this time, a slide from mount Ida, near Troy, New York, took place, burying ten houses and killing thirty or forty persons.

Thursday, 2nd. I was engaged in the Court-room, sitting on the case of Charles R. Dana versus William B. Brink all day. In the evening, examining Blackstone and Phillips on evidence.

Elders B. Young and O. Hyde, with their wives, at Elder H. C. Kimball's.

The Legislature of Illinois took up the bill to repeal the Nauvoo City Charter.

"Mr. Davis, of Bond, moved to take up the bill to repeal a part of the Nauvoo Charter. Objections being made by several members, it was decided in the affirmative, and placed on the orders of the day; the question being on ordering the bill to a third reading.

Mr. Simms moved the previous question.

Mr. Logan hoped the previous question would not be sustained. Some of the provisions proposed to be repealed are very innocent ones, and he thought the house would be willing to retain them. He wanted to repeal the provisions allowing the writ of Habeas Corpus and some others. The previous question was then lost.

Mr. Logan denied that any discussion had been had on the provisions of the Charter proposed to be repealed. He wanted the gentlemen interested to have an opportunity to be heard.

Mr. Thomas B. Owen, of Hancock, went into the subject at some length. He compared the Charter of Nauvoo with any other city in the State, and showed that the bill repealed the same powers in the Nauvoo Charter which others contained and are permitted to retain. He thought this unjust, and was opposed to the principle of making such distinctions. He bore testimony to the good order and industry of the Mormons, and he had no doubt but they were much abused.

He alluded to the course of the Whigs during the canvass of the last election, and appealed to his party to sustain the Mormons, as they had so nobly carried the last election. He cautioned them against taking the other course, and predicted, if they did, that they would be the means of electing a Whig to Congress in that district, and at the next gubernatorial election would elect

the Governor also; that the arms of the Whigs were open to receive them."

Friday, 3rd. I was again sitting on the case of *Dana versus Brink* until half-past ten p.m. Many witnesses were examined, many lawyers' pleas made, and much law read. It was a very tedious suit, and excited much feeling among the people. When I returned home, I found my mother's health improving. I visited sister Durphy, who was sick, in company with Dr. Richards.

Bishop N. K. Whitney returned from Ramus this evening, with five teams loaded with provisions and grain, as a present to me, which afforded me very seasonable relief. I pray the Lord to bless them abundantly; and may it be returned upon their heads an hundred fold!

"Mr. William Smith, of Hancock, moved a call of the house (some members leaving).

The bill passed by yeas and nays, as follows:—

**Yeas**—Messrs. Aldrich, Baillache, Bell, Blakeman, Bone, Brinkley, Brown (of Sangamon), Burklow, Bussey, Caldwell, Cloud, Cochran, Compton, Courtwright, Danner, Dellins, Douglas, Edwards, Epler, Ewin, Ewing, Ficklin, Flanders, Fowler, Glass, Gobble, Haley, Hambaugh, Hick, Hickman, Hinton, Horney, Howard, Hunsucker, Keerner, Kuykendall, Lawler, Loy, McClelland, Marshall, Menard, Mitchell, Murphy, Nesbit, Norris, Penn, Shurley, Simms, Thomson, Turner, Vance, Vinyard, Weatherford, Wheat, White, Whitten, Wilson, and Woodworth—58.

**Nays**—Messrs. Adams, Ames, Andrus, Arnold, Brown (of Pike), Browning, Collins, Cushman, Dougherty, Dubois, Graves, Hanniford, Hanson, Harper, Hatch, Jackson (of McHenry), Jackson (of Whiteside), Jonas, Kendall, Langworthy, Lockhart, Logan, McDonald (of Calhoun), McDonald (of Joe Davis), Owen, Pickering, Smith (of Crawford), Smith (of Hancock), Spicer, Stewart, Tackebury, Vandever, Whitcomb, and Mr. Speaker—33.

The Speaker: The bill is passed. The title of the bill:—(The Speaker recited the title of the bill.)

Mr. Smith, of Hancock: I wish to amend the title of the bill. (Profound silence.)

The Speaker: The title has passed.

By several members: In time, in time.

Mr. Smith sent his amendment to the chair.

The Speaker: The amendment is not respectful, and not in order.

Great sensation. Several members called for a reading of the amendment.

The amendment was read:—'*A bill for an act to humbug the citizens of Nauvoo.*' (Profound sensation.)

Mr. Smith said he considered the amendment as perfectly describing the contents of the bill. He was anxious that things should be called by their right names.

The chair decided that the amendment was not in order.

A member: I wish a vote, to ascertain if the house does not sustain the decision of the chair.

Mr. Smith withdrew his amendment.

The title of the bill then passed."

English papers report an eruption of Mount Etna; considerable torrents of lava flowing towards Bronte, doing immense damage.

Saturday, 4th. In council with brother Benjamin F. Johnson and others from Ramus, on the subject of building a meeting-house there, out of Church property. I told them the property of the Church should be disposed of by the direction of the Trustees-in-Trust, appointed by the voice of the whole Church, and made the following comparison:—There is a wheel; Nauvoo is the hub: we will drive the first spoke in Ramus, second in La Harpe, third in Shokoquon, fourth in Lima: that is half the wheel. The other half is over the river: we will let that alone at present. We will call the Saints from Iowa to these spokes, then send Elders over and convert the whole people.

I agreed to go to Ramus this day week.

At ten o'clock, I attended the City Council.

Prayer by George A. Smith, when a bill regulating the currency was read; and, as the Legislature of Illinois have long been trying to repeal the charter of Nauvoo, I made some remarks (as I had frequently done on former occasions), to show the Council and others that the Legislature can not constitutionally repeal a charter where there is no repealing clause. After which, I read a letter from James Arlington Bennett, dated February 1, 1843, which confirms my decision.

In debate, George A. Smith said imprisonment was better than hanging.

I replied, I was opposed to hanging, even if a man kill another: I will shoot him, or cut off his head, spill his blood on the ground, and let the smoke thereof ascend up to God; and if ever I have the privilege of making a law on that subject, I will have it so.

In reply to some of the Councillors, who thought it impolitic to stop circulating bank notes as currency at once, I replied, I would use a figure, and talk like some foolish fathers do to their children. If you want to kill a serpent, don't cut off his head, for fear he will bite you; but cut off his tail, piece by piece, and perhaps you won't get bit. It is the same with this bill. I say, if paper currency is an evil, put it down at once. When Councillors get up here, I want them to speak sense. Great God, where is common sense and reason? Is there none on the earth? Why have the canker remaining any longer to sap our life? If you get hold of a \$5 bill, you can get nothing with it. There is no one dare touch it, fearing it to be a counterfeit, or the note of a broken bank. I wish you had my soul long enough to know how good it feels. I say it is expedient, when you strike at an enemy, to strike the most deadly blow possible.

Councillor Hyde asked me what an editor should do. I told him, Advertise in your next paper to your agents to send you gold and silver, as paper will be no longer taken as pay.

The ordinance regulating currency in the city passed by a unanimous vote, as follows:—

"Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that, from and after the passage of this bill, gold and silver coin only can be received as lawful tender in payment of city taxes and of debts, and also of fines imposed under the ordinances of the city.

Sec. 2. That city scrip shall not hereafter be emitted as monied currency; provided, however, that nothing in this bill shall be so construed as to prevent the redemption of previous emissions.

Sec. 3. That any person passing counterfeit gold, or silver, or copper coin, or counterfeit or apurine paper currency, or aiding or abetting therein, or holding the same with intent to pass it, knowing it to be such, shall be liable to a fine not exceeding five thousand dollars, or to imprisonment or hard labour in the city, for a term not exceeding fourteen years, or all these penalties at the discretion of the Court.

Sec. 4. That any person passing a paper currency, or aiding and abetting therein, or holding the same with intent to pass it within the bounds of this city corporation, shall be liable to a fine of one dollar for every dollar thus offered or passed, to be recovered as in action of debt; one-half of said fine to be paid to the complainant, the other half to the said corporation.

JOSEPH SMITH, Mayor.

I was re-elected Registrar of Deeds for the city.

Dr. Samuel Bennett was chosen Alderman, and Albert P. Rockwood, Elijah Fordham, and Charles C. Rich, Firewardens in the city.

By my suggestion, the Committee on Public Works were instructed to prepare an ordinance to provide for the erection of a city prison.

On returning to my office after dinner, I spoke the following proverb: For a man to be great, he must not dwell on small things, though he may enjoy them; showing that a Prophet cannot well be his own scribe, but must have some one to write for him.

I told Dr. Richards that there was one thing he failed in as a historian, and that was noting surrounding objects, weather, &c.

The battle of Gog and Magog will be after the millennium. The remnant of all the nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium.

I dictated to my scribe my decision in the case of Brink versus Dana, until half-past four p.m.

This day, Mr. Warren, in the State Senate, moved to take from the table the bill to repeal the charter of the city of Nauvoo; but the Senate refused to repeal it. Nays, 17; yeas, 16.

O. P. Rockwell was taken prisoner in St. Louis by the Missourians, on an advertisement accusing him with shooting ex-Governor Boggs on the 6th day of May, 1842.

Sunday, 5th. I staid at home all day to take care of my mother, who was still sick.

A severe shock of an earthquake felt at Memphis, Tenn.

Monday, 6th. I read, in the *Boston Bee*, a letter from Elder G. J. Adams, and also another communication showing the progress of the truth in Boston and vicinity. At nine o'clock, called in my office, and requested Dr. Richards to write to the *Bee*; after which, I recited in German until dinner, and in the evening rode out to visit the sick.

The Municipal Court was in session to hear my complaints against the city assessment, but none appeared.

In the evening, a grand display of burning prairie on the Iowa side of the river.

(To be Continued.)

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 THE LATTER-DAY SAINTS' MILLENNIAL STAR.
 

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SATURDAY, OCTOBER 2, 1858.

**THE HARVEST AND THE LABOURERS.**—Jesus, during the performance of his Divine mission on earth, exclaimed, "The harvest is great, but the labourers are few." And the experience of the Saviour does not in this particular give an exception to a rule. His statement embodied a general truth. Every reformer, every man of progress and mission has experienced the same fact. No matter what the nature of his mission might be, or how apparently insignificant the part given him to perform, if it pertained to mankind at large, the experience of Jesus will hold good concerning every person who appears in such a character. All who engage in a new movement—all who stand in the front ranks of human progress—all who, to use a common but significant expression, live before their time, have to meet the same impediment which the Divine Leader and Reformer met. They have all found the work great, but the labourers few. Of course we are speaking of human progress and healthful development, and not of that which stands as a dire impediment to the good of mankind. All, then, who have engaged in the holy mission to labour for the wellbeing of man and the diffusion of truth and light, whether they have done it upon the strength of our common obligations to God and man or by virtue of a special Divine commission, have found the work great, but the labourers few.

The fact which forms the subject of our remarks is found to stand upon common experience, and should be met by a common policy. Seeing that it is a fact, it has to be dealt with as such; and inasmuch as we cannot unmake it, the object should be to grapple with the difficulty and overcome it. There is a policy by which every given work can be accomplished and the harvest reaped. All who have been in reality leaders, reformers, and master spirits have used that policy. They have felt the difficulty, but also knew how it must be met; and when success has attended them, it has invariably been by treading in the path which that policy marks out.

Thousands, however, who feel strongly the fact that the harvest is great, but the labourers few, do not properly realize how to grapple with it. They desire to labour for the good of mankind and healthful development, but seldom go beyond the difficulty, and oftentimes stand as difficulties themselves. Yet the true policy is very simple and commonplace; indeed, so much so, that every one knows it when named. It is to increase the labourers, and set every person, energy, and talent at work,—to find the most devoted, skilful, and controlling spirits to superintend the various departments,—to economize the produce, improve the time and opportunities, concentrate the efforts and labour to the accomplishment of the desired ends, and, by effective arrangements and presiding wisdom, make the most of the means at disposal. Thus the disparity which exists between the extent of the work and the fewness of the labourers may at first be made virtually less, and ultimately overcome in the gathering of the harvest home.

But though this policy is so simple—though the mere theory is seen or will be readily subscribed to, how few act upon it—how few follow it as their system of practical operations in labouring for the good of mankind, general development, and the establishment of a just state of things! Doubtless this is to a great extent



because many of those who stand as reformers, leaders, and rulers of the nations are spurious, unworthy, and incapable, and because self-aggrandisement, ambition, and jealousies stand in the way. Be the cause what it may, it is the fact that this policy in the work of progress, whether spiritual, political, or social, is but very imperfectly acted upon. Indeed, strange as it may appear, we only see it practically and extensively illustrated in commerce and trade. A correct policy, a model system, science, art, skill, enterprise, and indomitable perseverance are often brought to bear for self-aggrandisement, and often used for evil ends, but too seldom acted upon for the religious, social, and political good of mankind. This fact is significant and humiliating.

Let us see how the man of trade illustrates the true policy. Of course we shall not take for the illustration one who has inherited capital and establishment, but one who has to build up the superstructure of his own fortune. His desire is to reap an abundant harvest in life. At the very commencement of his endeavours to make his dreams of aggrandisement and worldly greatness a reality, he becomes sensibly impressed with the fact that his work is great, but the labourers few, and the opportunities and means at his command very limited. He meets the same difficulty that is met by those who labour for righteousness, God, and mankind, and who make human good their harvest. But he grapples with the difficulty and overcomes it. At first his field is very narrow, and the plot where he has to sow his seed oftentimes not only small, but poor, and needs clearing. This is literally true of the agriculturist, and figuratively of the manufacturer. But let us take the latter as our particular example. For the accomplishment of his purposes, his object is to find and extend his field of commerce, and to obtain a demand and consumption for that which he designs to produce. To create the supply, he gathers together labourers and means. The latter are more important to the carving out of his fortune than a market for his goods or capital for their production; for without labour they cannot be created, nor capital gained, nor the golden end of his life reached. He gathers workmen around him to labour upon the most economical principles practicable. This is not only done in regard to the wages of the operative, but also to the ability of the operator and the system of the operations. It is not enough for him that they are labourers of some kind: they must be *the* kind that he requires. In hiring them, he turns to his account all the skill, experience, tact, and speed acquired by them during years of labour. Thus the worldly-wise man, though he merely pays for the actual labour of the present, really benefits by the labour, skill, and experience of the past life of his men. He is ever ready to turn every circumstance to his own account. Then his machinery and mode of operations are upon the most economical principles. The former must be the best producers which can be obtained, and the latter must be the best method to obtain the greatest amount of labour in the shortest amount of time. To carry on his trade and government with the best effect and most profitable results, he picks overseers of experience, energy, and talent—the men, in short, most suited to his purposes, and these he appoints to conduct the various departments of labour, making them responsible for that placed under their care, and making it also to their interest, advancement, and continuance in their sphere to see that it is efficiently conducted to the best interests of the establishment. To every workman he causes to be given the part required, and that for which he is most adapted. Every one is kept busily engaged. All is life and activity. No time is wasted. The eyes of the overseers are on all, and they are ever ready, by their experience and presiding tact, to direct the busy, productive hive of human industry throughout the day. While all this is going on, the master is planning to find a larger market, to court profitable customers, create a desire for his goods,

and extend his establishment; and with a masterly mind he directs and overlooks the whole. He has system throughout, and by his skill he overcomes the difficulty that first stood in his way. At his starting, his hoped-for harvest was great, but his labourers were few. Now it is no longer so; for his labourers are numerous, and by their aid he at last succeeds in reaping down and gathering all his great and golden harvest.

There have been many cases that would answer to the above illustration. Men commencing life without a penny of capital have by such means become *millionaires*; held nations as it were in their money chests, and twined the political world round their fingers. The business men of England are examples of this. The children of this world are, indeed, wise in the management of their affairs—much wiser than the majority of those who claim to be children of light. Now, though this undoubtedly is the fact, and though it is so intimated in the Bible, we have never been able to see a virtue or consistency in its *being* so. The children of the kingdom ought to be far superior in their administrations and more powerful in the accomplishment of results than the children of Mammon. Not to speak of hypocrites and pretenders, we would that all, of whatever profession, name, nation, or age, who have engaged in the cause of righteousness, progress, and human good, had laboured with as much judgment, enterprise, and masterly skill as that manifested by business men in their schemes of trade and commerce. What mighty results would they have produced for God and mankind! We would that all the presiding men of this Church acted upon so sound and effective a plan.

All that we have said in the foregoing is applicable to the building up of the kingdom of God and the accomplishment of the great work of the last days. We have dealt with general principles, and brought an illustration that will strike into the common sense of every one, and be readily comprehended by our working brethren. We wish to see our religion made a practical religion and practically illustrated. It is thus that the kingdom must be built up and a better state of things produced. The plan of operation which the business man exemplifies is a true one, and one which we desire to see carried to the accomplishment of higher purposes—one which we desire to see reigning throughout this Mission. Let us now, in closing, apply the facts, illustration, and principles of the foregoing to the work and administration in these lands. At the commencement of the great latter-day work, it was true, beyond our description, that the harvest was great, but the labourers few. Not to dwell upon details and prolong a view which the Saints can take in at a glance much better than we can describe, we will at once come to the point by stating that such is the case with this Mission. It takes in a broad field; and England, Scotland, Wales, and Scandinavia have been very productive portions of it. The harvest in these lands especially is not one-tenth part reaped down, nor is one-tenth of the gathering home accomplished. The field, then, is extensive and very productive, and can be made, almost beyond comparison, more productive than has yet appeared. In this, therefore, the Elders have a decided advantage to start with above many of those who build the superstructure of trade; for they often times at first can only find a small and nearly barren field—something what France and Italy have been to the Elders. Then the very genius of this Church gives to the presiding officers of the Mission a very decided advantage over the tradesman; for not only may every member of the Church be considered as the character of a labourer, both by duty and privilege, but also nearly every male member of sufficient age belongs to the Priesthood. There are in this Mission thousands belonging to the Priesthood, whose obligations demand their labour, and who hold them at every call of duty. Then, again, the cause

has their labour upon the most economical principles; for the principle of the Church is to labour not for money or for pay—not for the wages of the hireling. Even the expenses which are absolutely necessary for the support of those engaged solely in the ministry are at present very small; and the majority of the labourers are not only ready for work, but they also supply the means. Again, those labourers are willing, full of faith, energy, zeal, and enthusiasm. They are not only willing to work, but proud to receive something to do. This is the general case, especially at the present time. Now, this is an incomparable advantage which the presiding Elders of this Mission have above the man of trade. We are certain they do not make near as much of this fact as might be made. We shall have something to say on this point in a future editorial; but now let us continue the application. The Presidents have the labourers on hand, who, though few compared with the greatness of the harvest, now number some thousands; and they are willing, waiting, and longing for work upon the most economical system imaginable. Of course, the true policy is to set them all to work—to give them all their proper labour, for which they are most adapted by nature, experience, talent, gift, connection, influence, and pursuits of life. They should take advantage of every resource and power which the labourers of the kingdom can bring to bear for its advancement. Over every department, and watching every interest and operation of the work, there should be an overseer and leader—a man full of faith, integrity, experience, and tact. Each of these should have appointed round him co-labourers to carry out each particular part. These overseers or leaders should be made responsible, and the reward of their success and also that of those labouring under them should be exaltation and favour; while, on the other hand, inefficiency, barrenness, or lack of success without good cause should be always deemed sufficient and necessary grounds for their removal to some other department of labour for which they are adapted. Every one should be busily engaged—all be life and activity, and no time wasted. Pastors and Presidents in their turn should be laying down or perfecting plans for those under their direction to work by, answering to the time, requirements, and work given to them by their superior. They should be endeavouring to enlarge their Pastorates, Conferences, and Branches, and, by effectual operations, hunt out the honest in heart and bring them into the kingdom. Everywhere they should have system, fitness, and efficiency, and with a presiding spirit overlook and control the whole. The above system is as applicable to Presidents of Branches as to those of Conferences or to the Pastors.

We shall doubtless have occasion to enlarge upon the various points and principles contained in this; for we have merely been able to give to each a passing touch. In the meantime, we recommend a study of the policy of business men, to be used for a far more glorious purpose than trade—namely, the great work of our God!

## NEBUCHADNEZZAR'S DREAM.

(Continued from page 613.)

We now proceed to consider the particulars concerning the other kingdom which, it is said, "the God of heaven" would "set up" in "the latter days," and which would overthrow and entirely break up the image of gold, silver, brass, iron, and clay. Says Daniel, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and

the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." The interpretation given of this was, that "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Here, then, is another and distinct kingdom spoken of, that would be "set up" on the earth after the completion of the whole image from head to toes.

The popular opinion among professing Christians is that the kingdom here alluded to was a spiritual kingdom set up by Jesus Christ upwards of eighteen centuries ago. But such a view of the subject we consider to be altogether erroneous, inasmuch as it does not consist with the declared and evident facts of the case. The kingdom here referred to by the prophet Daniel, as is also evident from many other prophecies concerning it, will be a *literal* kingdom. It is catalogued with others that are literal in their character, although it will prove infinitely superior to them in all respects.

It will also be, in its organization, authority, and laws, entirely different to and distinct from all others, even as the stone from the mountain was distinct from the image which it smote.

Again: It was a kingdom to be set up "*in the latter days.*" When Daniel said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days," he must necessarily have referred to the events connected with the kingdom *last* set up. The days of Nebuchadnezzar, or Darius, or Alexander certainly could not have been meant by "the latter days;" and inasmuch as the Roman dominion was broken up, and other kingdoms rose out of its ruins, the days of the Cæsars

could not have been "the latter days." Eighteen centuries have passed away since the Son of "the God of heaven" was martyred by those who would not have him to reign over them; and certainly the middle of the 19th century has far greater claim to be regarded as "the latter days" than any period of time that has preceded it and passed away. We believe—yea, know that ours *are* "the latter days" spoken of by Daniel, when the kingdom of "the God of heaven" is to be set up. But if they are *not*, they have *yet* to come, and the events alluded have *yet* to transpire; and, consequently, the Latter-day Kingdom has not previously been set up; for, when it is established, it will "stand for ever."

Again: It was "*in the days of these kings*" that the God of heaven was to set up the kingdom signified by the mountain stone. Who, then, are to be understood by "these kings?" The Emperor of Rome could not in truth have been designated "these kings;" nor could his predecessors on the thrones of Babylon, Persia, or Macedon, who were dead, and their dominions subverted. Evidently, then, these kings or kingdoms referred to are those denoted by the toes of the image, and also by the ten horns of the fourth beast in the corresponding vision, in respect to which Daniel expressly says, "And the ten horns out of this kingdom are ten kings that shall arise," &c. Kings are here used as representatives of their kingdoms, so that what was said of them referred to their respective dominions, as in the case of Nebuchadnezzar. Said Daniel, "*Thou art this head of gold; and after thee shall arise another kingdom inferior to thee, and another third kingdom,*" &c. Nebuchadnezzar died, and Belshazzar succeeded him on the throne; so that it was the latter king who was dethroned by Darius, and not the former. As, however, Nebuchadnezzar is merely named as the representative of the empire over which he presided, so the "ten kings" alluded to are merely introduced as the representatives of the dominions which they held. The Medo-Persian empire did not succeed Nebuchadnezzar, for he had long been dead, and his place filled up; but it succeeded the Babylonian empire, over which Nebuchadnezzar had been, and Belshazzar was then, reigning. The Greco-Macedonian kingdom did not succeed "Darius the Median" nor



Cyrus the Persian, for they had been dead nearly 200 years; but it succeeded the Persian empire, over which Darius Codomanus last wielded the sceptre. The Roman empire did not succeed Alexander, for he had been dead nearly 300 years; but it succeeded the Macedonian & Greek empire. So, in like manner, the "kingdom" which, it was declared, "the God of heaven" would "set up" on the earth "in the latter days," was not to follow the immediate reigns of the "ten kings" who first occupied the ten thrones of sovereignty; but it was evidently to succeed and "consume all these kingdoms," which their regal successors would be found presiding over. Those kingdoms into which the Roman empire was divided are now in existence. Royal intermarriages and military subjugations have effected various national amalgamations, and numerous political changes and provincial extensions have from time to time taken place since the original "ten kings" first sat upon their thrones of power; but still the dominions exist. Naples, Lombardy, Sardinia, Bavaria, Hungary, Greece, Spain, Portugal, France, and Belgium, (ten distinct kingdoms clustering about old Rome,) all of which sprang originally from the Roman dynasty, now occupy established positions on the map of history. They are in a particular sense regarded as the modern forms of the original toes of the great image, and are therefore destined at no distant date to be "broken to pieces" and to become "like the chaff" which "the wind" carrieth away; or, in other words, to be dissolved and cease to exist as independent kingdoms, and finally be merged into the one universal Latter-day Kingdom of the Saints of the Most High.

Inasmuch, then, as the toes of the image were not formed nor even begun to be formed till centuries after the death of Christ,—in other words, as neither the "ten kings" spoken of nor the kingdoms over which they ruled were in existence till centuries after the establishment of Christianity by Jesus and his Apostles, it must of necessity follow that the "kingdom" represented by the "stone" which was "cut out of the mountain" could not have been "set up" in those days, which certainly cannot be regarded as "the latter days."

Again: The kingdom denoted by the stone cut from the mountain was to break in

pieces and consume all these kingdoms, while itself should remain invulnerable and indestructible, and should stand for ever. If the churches of so-called Christendom constitute the kingdom of God spoken of, and if that kingdom has been extant on the earth ever since the advent of Christ, we would ask, How is it that the feet and toes of the great image—in other words, "all these kingdoms"—the remnants of that ancient universal empire, Rome, *still exist*? Their present existence and boastful condition is a strong argument against the popular exposition of this latter part of the dream. More than eighteen hundred years have passed away since the Gospel was first proclaimed in Judea, and the kingdoms of the old Roman world are not yet "broken to pieces together" and "carried away" "like the chaff of the summer threshingfloors." On the contrary, they are still in power, and are luxuriating with weed-like rankness upon the face of the earth. And, instead of the ancient Church organization and influence which once obtained remaining permanent on the earth, we know right well that the Apostles and Elders of the primitive Church were martyred, the Saints persecuted and sent after their leaders behind the veil of mortality, and the Gospel of the kingdom rejected everywhere with scorn. And even those who professed to receive it soon perverted it, made the laws of God of none effect by their own creeds and traditions, and fulfilled the prediction of Paul, who, in his 2nd Epistle to Timothy, said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." So far had this foretold apostacy spread in the professedly Christian world, up to the time of the so-called Reformation, that one of the Homilies of the Protestant Church declares authoritatively that "Laziness and clergy, learned and unlearned, men, and women, and children of all ages, sects, and degrees, of *whole Christendom*, have been at once buried in the most abominable idolatry, (a most dreadful thing to think,) and that for the space of *eight hundred years or more*."

And what was the origin of this vaunted Protestant Church, which thus stood up and declared the thorough apostacy of

"whole Christendom" during the previous period of "more" than "800 years?" Is its origin at all comparable to a "stone cut out of the mountain without hands?" Verily, no. Its priesthood was taken from the very "clergy" who had been "buried in the most abominable idolatry" "for the space of eight hundred years or more!" Its priesthood, then, according to its own confession, had an *idolatrous* origin. It was neither more nor less than an offspring of "the Mother of harlots and abominations of the earth." And instead of being set up and organized by superhuman power, sustained by Divine aid, and having no connection

with, but being essentially distinct from and fatally antagonistic to the doomed kingdoms of the earth signified by feet and toes of the great image, which the stone or Latter-day Kingdom was to break in pieces and consume, it is, on the contrary, altogether of human origin, directed by human wisdom, supported by human power, and is a State Church, armed with State security, wielding secular authority, and supported by the national exchequer. In short, instead of proving destructive to any one of "these kingdoms," it unites and reciprocally blends with them.

(To be continued.)

#### CORRESPONDENCE FROM UTAH.

(From the "St. Louis Republican.")

Great Salt Lake City,  
July 30, 1858.

General Johnston and his command have taken up "winter quarters" in Cedar Valley, forty miles south-west of this city, after examining Rush, Tooele, and Skull Valleys. It is a very poor place to winter so large a body of men and animals, as there is but little water or hay, and a most excellent location for Indians to successfully annoy them, as well as affording deserters a very fine opportunity of making their escape from camp. General Johnston has already realized that he cannot winter all his stock there, and is making preparations to send some of his animals to other valleys.

Captain J. H. Dickinson, Assistant-Quartermaster, has advertised for proposals to supply the army with hay, firewood, lumber, shingles, and timber. But it is supposed that the people will be able to furnish but little, if any, as they are busy moving back to their homes, and, as soon as they get settled, will be engaged in harvesting their own crops and securing their hay and firewood.

Last week the soldiers received their pay, and since then a large number of them have deserted, taking with them some fine mules and citizens' clothing from the camp without leave. It is feared that those sent in search of them will con-

tinue their march to California on their own hook. The soldiers do not like this country. They call it a God-forsaken place. One day it is warm enough in camp to cook a nigger; the next so dusty, that they cannot see their breakfast while eating it.

There is considerable truth in the remark that those who are willing to live here ought to be permitted to do so in peace. The people have to labour under very great disadvantages, in consequence of the absence of rains in the summer, causing them immense labour yearly to make and repair water-ditches for irrigating their fields. Five acres is all that one man can attend to, if he cultivates as he ought. There is nothing under the heavens that could tie the people to this place but their religion; and for it they are freely willing to suffer all things. While conversing with a very intelligent man, who was digging in his garden, he informed me that he had not long handled so heavy a tool; that he was formerly book-keeper and general managing clerk in a large manufacturing house in Cincinnati; and nothing but his religion could make him exchange his gay society, easy and comfortable life, for that of the labourer. I turned away, wondering what there was in Mormonism to excite such a devotion, and convinced that a people

who make such sacrifices ought to be protected in the free enjoyment of worshipping God according to their conscience.

The Indians are more hostile at present than they have ever been since the Territory was first settled. During the wars of 1851 and 1853, but few bands were hostile; now nearly all the tribes in the Territory are committing depredations. A number of the settlers have been killed and bands of horses run off. In consequence of the general rising of the natives, the settlers dare not follow them up; and all their strength is required to guard themselves and stock. It is believed by many of the Mormons that some of their enemies have been busy at work in stirring up the Indians to acts of outrage. There is strong circumstantial evidence to favour that opinion. For instance, those Indians now most hostile have always been most friendly hitherto, and in a measure given up their roving disposition, and turned their attention to farming, and always could be trusted to go after hostile Indians and bring back the property stolen by them. Again, it

is well known to the people of the United States that the Mormons and Indians were most friendly,—so much so that they have been charged with tampering with the redskins to the danger of the Government and emigrants on their way to California. But the most conclusive evidence to them is the fact that not a single move has been made by the troops to protect them, notwithstanding the President sent them here to establish forts, that they might protect the settlers and emigrants from Indian outrages. The Mormons say, if the troops would clear out of the Territory, they could very soon be quelled; but to undertake it so long as they are here in their midst would be nonsense.

I am of the opinion that if it is President Buchanan's intention to sustain peaceable relations with the people of Utah, he must withdraw the army, admit Utah into the Union, or give them officers of their own choice. With a very few exceptions, it is impossible to send officers here who will attend to their own business and let the Mormons attend to theirs.

#### PASSING EVENTS.

**GENERAL.**—A meeting of about 1,000 persons to pray for the special outpouring of the Holy Ghost, assembles at the present time daily in the County Rooms, Aberdeen. Railway accidents and others of a public nature, in various quarters, continue alarmingly on the increase. Fever is raging at Basle, Switzerland, carrying off numbers of persons in the prime of life, after a few hours of illness: the large hospital is over-crowded, and the physicians can hardly attend to the sick in private business. In consequence of a long drought throughout the province of Bengazi, consisting of Bengazi, Derna, Gharb, Chark, and Andjla, a semi-famine has resulted, occasioning great misery, and carrying off vast numbers of the nomade population. The construction of six fortified towns for the defence of Vienna has been commenced, forming a semicircle on the right bank of the Danube. Intelligence from West Africa states that there have been serious disturbances in Port Locho and Ropett districts of Sierra Leone, in which some lives were lost, and many natives taken prisoners. The ship *Neophyte*, bound for Liverpool, was taken back to Sierra Leone on the 20th July, the master of the vessel and all the crew having died from jungle fever. Earthquakes have been experienced lately at Antigua. The Protestant population of Fernando Po are about to emigrate in a body, in consequence of the religious intolerance of the papal Spanish Government.

**AMERICAN.**—The *New York Herald* says—"The insurrection at Quarantine is still the great topic of the day." The frigate *Sabine* has taken up a position off the Quarantine, so as to afford protection to the shipping in case of necessity. The Staten Island rebellion begins to assume a very important aspect. With Mexico the relations of America have virtually closed, the ministers of each withdrawn, and a vessel of war ordered to visit the Pacific Mexican ports.

#### VARIETIES.

**MODEST HONESTY.**—A lady asked Lord Brongham who was the *best* debater in the House of Lords. His Lordship replied, "Lord Stanley is the *second*, madam."